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SCRUPLES.

ANN F. FOWLER.

Being perplexed, I say,
"Lord, make it right!
Night is as day to Thee,
Darkness as light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skill-less hand may break,—
Thine can make no mistake."

Being in doubt, I say,
"Lord, make it plain
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee,
Lord, make it clear to me."

ABOUT BOOKS.

Suggestions made by the Autobiography of John G. Paton, a Missionary from Scotland to the New Hebrides.*

1. That a man may write of himself without the kind of vanity we usually call egotism.

2. That a contemporary (Mr. Paton lives and labors) may be as Christlike as the Apostles or the Fathers or the Jasenists, the Puritans, the Mystics, Moravians or any heroes and martyrs of former centuries.

3. That the love of life is not necessarily a controlling instinct. It is in this man subordinate to the love of Christ, the love of cannibals and the duties growing out of these affections.

4. That non-resistance with deadly weapons is the way of safety in the greatest and most constant perils.

5. That prayer for temporal deliverances and needed temporal relief is directly answered.

6. That the exhibition of good temper, patience, persistence and unwavering faith in God is sure to bear fruit in the character of those who look on.

7. That fortitude and boldness, combined with the love of enemies, are really as heroic as the courage which in battle courts death or victory.

8. That after being born again the change from an entirely heathen to a wholly Christian character requires time and training in the school of experience.

9. That opportunities for heroic lives would not be wanting should Christian nations never produce another great soldier or engage in another war.

10. That fellowship with Jesus Christ as a present friend and helper may stand a Christian in the stead of companions of like faith.

11. That manual labor, even what is called drudgery, may be so practised by even the noblest of men as to preach the Gospel more effectively to idle, ignorant and besotted human beings than any form of words.

12. That mechanical skill and mental tact may be useful in teaching Christ—even as is self-sacrificing love.

13. That all heathendom is thoroughly and hereditarily saturated with the ideas and passions of envy, revenge and fear, on which passions idolatry is founded.

14. That bloodthirstiness increases with gratification and dies out of men who renounce murder and war as a practice or habit.

15. That the heathen in the state in which they are first discovered are unlovely, unattractive, not to say disgusting;—being full of all uncleanness, shamelessness, fraud, unfaithfulness, cruelty, whimsicalness, madness, undutifulness to parents, children and wives.

16. That heathen worship is the excitement and dominance of the lowest passions, especially that of *fear*, as to property, health and life. It expresses itself in dancing, feasting, torturing and murdering—chiefly to conciliate supposed demons and deprecate supernatural malignity, wrath and punishment.

17. That the sharpest and most vital point of antagonism between the worship of God and of many gods is found in the conflict between love and hate.

18. That the "hour and man" for the conversion of the world are not wanting. We need only a little more time and to multiply Christlike men like Paton to disciple all nations.

19. He was born in an humble, Christian home, trained in abject poverty, exercised by trial in the slums of a great city (Glasgow), where civilization had deposited its dregs. He was early instructed in Gospel truth, prayed without ceasing and followed the leadings of God, providential and spiritual. The missionaries needed may be made out of the same material—Scotch, English, American, German, and subjected to similar training.

20. That the greed of the traders and slavers among those islands leads to baser crimes than the heathen commit. The traders rob and murder for sandal-wood and slaves. They are said to profess to be missionaries now in order to obtain slaves, and have depopulated entire islands. The nations of the world should combine to restrain the traffic in tobacco, spirituous liquors and slaves.

*Autobiography of John G. Paton. Parts I and II. Price $1.50 per vol. New York: Carter Brothers. 1890.

A NEW BOOK.

A conservative member of the Society of Friends writes from his point of view an interesting letter with regard to a book, presented to us in England and perused with interest. While we are unable to see that leaning on the staff of the sacraments has greatly enfeebled those who have spiritually discerned their symbolic significance, we confess to an increasing sympathy with the views expressed by Alexander King. The spiritual nature of the kingdom of God is, for those who live in its light and up to its privileges. They lean on the Beloved. The writer says:

"I am lately in receipt of a most interesting and important little English book, entitled the 'Cry of Christendom,' by Alexander King of London, an old time Congregational pastor, and it would seem with a present congregation. He wields a gentle, but keen and able, controversial pen, and commencing with the inhuman barbarism of 'Christian Militarism' goes on directly with much force against the right scriptural authority of the whole 'Sacramental System,' with the sweeping declaration of belief that, 'Christ's Christianity for all mankind ordains neither ceremony nor ritual, neither sacraments nor priests,' etc. Continuing with able and well fortified scriptural proofs and arguments to sustain his positions, which must, I think, make a strong impression upon the religious thought and opinions of all unprejudiced minds. But with one sweep of his keen pen, he severs the whole

lifeless excrescence of sacramentarian theories, together with the outer courts and forms of religious ceremony, at a blow, leaving the mere worldly Christian naked and bare—in true Foxonian style—of all his possessions, and coming thus boldly up on to clear Quaker ground; though as he asserts, and I believe honestly too, in ignorance of such previous occupation.

"I am, of course, much pleased to see what to me seems like pure Christian doctrine so broadly espoused, and a coming at once into the full light and liberty of the gospel, and not by hitching along, one step at a time. Then might we hope to see the true church coming up out of the wilderness leaning on her beloved, 'fair as the moon, clear as the sun, and terrible as an army with banners.' And, still, I can't help a little fear that our author is not yet quite abreast of the spirituality of his declarations, though he may soon reach to that exalted point.

"The work has already passed to a second edition.

"What wonderful encouragement we have in the progress of the cause of Peace,—a blessing, indeed, upon the eleventh hour laborers." G. F.

THE TITLE OF REVEREND.

The great excuse for preserving the title referred to is that it is meaningless except as a convenient way of identifying individuals among the mass of similar names. "Rev." C. H. Spurgeon remarks:

"Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is, in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity.

"We wonder when men first sought out this invention, and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, the Rev. Apollos, or the Rev. Cephas."

—The *Peacemaker* reports an all day and evening Peace meeting at Agricultural Hall, Washington Hollow, Dutchess Co., New York, August 24, 1890.

In a debate on "our duty to the Chinese," President A. H. Love remarked: "Sentiment is behind all great movements. I think more of the whole human family than I do of my country. This country from the Atlantic to the Pacific is of less importance than the whole human race. My patriotism cannot be bounded by geographical lines, nor can oceans check those who would build up the kingdom of God. I never found a Chinaman in prison. Let him shine in the laundry if that is his place, let him have it in peace. There is plenty of room and work for him to do."

Rev. Amanda Deyo: "It is difficult for us to send missionaries to China. We can deal with the Chinese here better and cheaper, and reach them with Christian influences much quicker. Therefore, if it is our object to change humanity, in the name of Christianity, let the Chinamen come, where so much of it awaits him. This is not a republic of aristocrats. It was intended that here should be also homes and opportunities for the poor."

Edward Crummey, Esq., was chosen President, and Bertha Deyo Canfield, Secretary of the Dutchess County Peace Society, at this their Anniversary.

SUBMISSION.

JULIA H. MAY.

If Heaven be near,
And they can see what we are doing here,
Can know the whole, where we but know a part,
Can even smile above a breaking heart,
Because they see the path of sorrow ends
In joy; see why a loving Father sends
Such tribulations; if they can remain
Unmoved at all the mystery of pain,—
If it be thus, why should we wish to tear
The veil away until we enter there?

If Heaven be far,
More distant than the sun or moon or star,
If they know not the anguish of our hearts,
Nor see the tear that for their absence starts,
If Heaven's reunion be to them so sweet
That sorrow is forgotten—if they meet
The loved and lost, and without murmuring wait
Until we, too, shall enter through the gate,—
If it be thus, why should we wish to know
The place to-day? To-morrow we shall go—

Or near or far,
It matters not, if we are sure they are
Beyond the burden and the bondage here,
Beyond the care, beyond the dropping tear;
If we are sure, that daily we are led
Toward them; that sometime gladly we shall tread
The unknown stairway—

Let us rather make
Fit preparation, and for their dear sake
Whom we have lost, be Heaven or near or far,
Strive not to pull the pearly gates ajar.

THE CODIFICATION CONFERENCE.

Not the least important of the many conferences held in August was that on International Law at Liverpool, held under the auspices of the Society for the Reform and Codification of the Law of Nations. The Hon. David Dudley Field read a paper on International Arbitration, in which he described the progress of the movement during the last few years, which concluded as follows:—In the convention just agreed to between England and Portugal, in respect of possessions in Southern Africa, a resort to arbitration in case of disagreement about its provisions or their execution is five times mentioned. The Emperor of Russia has accepted a submission to him of differences between France and Holland respecting a boundary in Guiana. The new Constitution of Brazil, just adopted, contains a clause prohibiting the Republic from engaging either alone or in concert with other Powers in any war of conquest. And, lastly, on the prorogation of the Parliament of Great Britain by the Queen in the present month, she made this announcement: "I have offered to the President of the United States to submit to arbitration the questions of differences that have arisen between us, with respect to jurisdiction in Behring Sea." Now, in view of all these events, who will say that the cause of international arbitration has not prospered since Mr. Henry Richard's famous and prophetic memoir, entitled "Further Progress of International Arbitration," and read at this meeting in London in 1887.